10-14 | 9/74

3 voyages
no mystic ship

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legionary emblems
open palm
eagle etc

D. likes Mabinog's
Liturgy best!

p.10 nasal ending
(french) of
Fr Bernardine's
chair.

Confidence gangman or
wireless (fear of plots)

Holward p9

Calvary Nursing Home
Sudbury Hill
Harrow-on-the-Hill
Middlesex

Saturday ~~Sunday~~ Sept 14th, 1974
now.

Tuesday Sept 10th 1974

Dearest René

The typescript of *Middle Sea & Lear Sea* with various illegible marginal scrawlings of mine and a letter has just been given to someone to take to the post office to weigh it for it is in one of those large lioness-colour envelopes in which I sent *Rite & Foretime*. I have still *Angle-Land* ready to send but as I explained in letter enclosed with *Middle-Sea & Lear Sea*, I thought it best not to put all my eggs in one basket. the posts being what they are.

But I want in this letter to say how sorry I am for the unreadable marginal notes. It is partly because my eye-glasses they are not right & partly because I find it terribly hard to express what I need to say ~~[illegible]~~ briefly or succinctly (if that's how the word is spelt)

Anyway not much of my scrawlings ~~are~~ is of vital importance. But I feel the passage about Icenian ~~[illegible]~~ Venta. the Bret-Wealas & Latin ghost did not tie-up properly & that's why I enclose with this letter a further ~~[illegible]~~ attempt to clarify the matter, but may have made confusion more confounded.

Quite aside from what the latest archaeological finds have, *or may* have, modified some of the opinions of ~~[illegible]~~ of archaeologists & historians of some few years back, does not greatly affect what I was tryg to indicate ~~what was~~ that by writing IAM REDIT ROMA

his "lifted palm his VERBVM is.

The barbarians even while they were successfully breaking the ~~i~~defences of the ~~all~~ frontiers of ~~the~~ Romanitas retained an awe of the greatness & power of what they were in process of destroying and it would not be long before they were copying Roman signa as Bede speaking of Edwin(?) of the Northumbrian Angles had the tufa carried before him in the Roman manner. It is common knowledge that everywhere the rulers of the barbarian peoples tried to invest themselves with the authority ~~of Rome~~ of the crumbling ~~roman~~ imperium ~~rath~~ as ~~you~~ that chief in Africa is togged out in the uniform & medals of British field service khaki drill ~~tunic~~ tunics etc. It was only this lingering on sense of the world-imperium that was attempting to evoke & for the earlier raiders & settlers a fear i.e. ~~note on~~ Note 5 on page 113 mentions that the people called Wuffingas ~~[illegible]~~ 'new to Ued Wene a up with ~~the~~ ~~[illegible]~~ with the Lark". both rivers of the Fenlands. Later on claimed descent from both Odin and Caesar. That beats Julian the Apostate for ~~Syncretism~~ Syncretism, if true!

Anyway that part of Angle-land was meant to convey by citing a particular area (the Fens) a general idea of the tangled story of the Roman provinces of the Britains becoming by very slow ~~[illegible]~~ degrees English in the main. Rather as the three voyages ① ~~[illegible]~~ from east of the Aegean round ~~Sunium~~ the promontory of Sunium to Phaleron or the port of Athens ② the voyage to the Cassiterides. & ③

③ The voyage round the tricky sand-banks of Kent & up past the wide Estuary of the ~~Thames~~ Thames along the east coast of England to the round the Fens.

but ~~[illegible]~~ plenty of that in Redwall & the Long of Pool

Three voyages widely separated in time but actually *one* of ours because my horizon, & the deposits & heritage is ~~[illegible]~~ confined to the lands of Middle sea including Mesopotamia, & Egypt & north Africa, Spain, west to Ireland & Britain & north to the Scandinavian North.

On sheet ⑤ of the enclosed typescript I have presumed to ~~[illegible]~~ suggest that when you say of (line 4 from top) – "The lifted palm (carried ~~by~~ on the legions standard) might be put differently because a legion's *signum* was the *Aquila*.

I *think* the lifted palm was one of the signa carried by a cohort, of course during the long century of the Roman armies changes were made. For example the *draco* signum borrowed I think from the Parthians, was a 'wind sock' – open at one end & when caught by the ~~wide~~ wind floated out in the form of a dragon with jaws open. This is I think described by that late Roman writer on military matters ~~about~~ the same time of Vegetius – ~~on~~ the 4th Cent AD, who wrote *Epitoma Rei Militaris* but *not* Vegetius, but another writer ~~[illegible]~~ who wrote on military matters – I believe I ~~[illegible]~~ made a note in *Keel, Ram & Stauros* on the chap I've then a look – yes page ~~[illegible]~~ 178 on the ~~[illegible]~~ same & the name I give is Ammianus Marcellinus. I had read part of Ammianus in English translation so it evidently was he.

No later than Vegetius Ammianus was I think in the 5th Century AD.

But to return to the *Aquila* being the single standard of the Legion. I know it was (or I mean the historians etc say it was) made the Legionary standard when Marius reorganized the army with cohorts and centuries & maniples but if so ~~B.C.~~ this was about 150 B.C. I do not know if the Aquila, (carried by the first maniple of the first cohort) ~~A cohort of three maniples~~. I do not know if this arrangement became permanent but under the reform of Marius the cohort consisted of three maniples with ten maniples to a Legion of about 6,000 men at full strength. and the Aquila was the sole 'standard' of a Legion, and have no means here of finding out, or checking up on this.

I do know that the Imperial Vexillum of ~~the [illegible]~~ Theodoseus is said to have been a 'flag' bent to the cross-bar of the tall pole or staff, the textile of the Vexillum being red or purple and on it a ~~Chi~~ Chi Rho and that when Magnus Maximus (the Macsen ~~Wledig~~ Wledig of Welsh tradition having been raised to the purple by the legions in Britain, & denuded the Island of all her best troops with desastrous results) crossed the Narrows & was accepted as Caesar in Gaul, went onward & eastward as far as Dalmatia where he was totally defeated by Theodosius & himself killed after the battle. – this was 'One of the Three emigrant hosts that did not return'. (cf. I.P. ?? in that part about Elen & 'Dai's Boast'. (can't find a copy of I.P.) What standard he marched his large host under I do not know. But it is remarked that part of his army were called Segontes or some such word (again no books to check it up) which associated them with the Welsh River, Afon Saint or ~~[illegible]~~ ~~Seiont~~ Afon Seiont from which the Roman fortress of Segontium (Caernarfon) took its name. Not so wild a guess as it appears.

*I think he even used legionaries stationed on ~~the~~ the Hadrian Wall

~~De[illegible]~~

for Segontium (Caernarvon) was rebuilt & resited on lower ground at that late period of the Occupation of Britain & presumably as as ~~[illegible]~~ defence against the Scotti fr Ireland whose raids were gathering momentum and ~~a~~ a similar fort with built at Cardiff and the ground plan of these it is said correspond in plan as those of the Saxon shore forts against the increasing raids from over the north sea.

But all this chatter does not get us any nearer to the 'one Eagle', for 'one Legion' Anyway it does not much matter,

But the ~~[illegible]~~ *signum* of the open palm that smights the world smights ones imagination too & I wonder where the Romans got that from for they appear to have readily taken over for their own use so much as we have noted – the *draco* fr the Parthians, the *barritus* ~~[illegible]~~ as a war-cry fr the savages of Germania & the *sagum* from some Celtic use and even the *gladius* I think Henri Hubert suggests in his *Les Celtes*. I suppose the two things essentially 'Roman' are the *viae* & a sense of Law & order, jurisprudence & its carrying-out but here I am out of my depth.

But aqueducts brilliant engineering masonry & the ~~[illegible]~~ *viae* with their careful under strata – that I tryed to describe in *Epoch & Artist*, 'The *Viae*' p [illegible], for the 'order of march' required the *viae* if the legionaries were to get to X point where the marching in column of route had to deploy in the threefold order of battle the *triplex acies ordinata* that brought *Romanitas* east to Edessa in Mesopotamia & west to

Segontium in Arfon & Mona Insula & north for a while
to the ~~neck~~ land between ~~[illegible]~~ 'the Rock in the Clyde'
to the Firth of Forth, the Antonine Wall built.
by Lollius Urbicus I mention that purely because
the name ~~[illegible]~~ I've ~~always~~ always found fascinating — I used to
know his first name but have forgotten it 'Lollius' would be
his gens name, would it not.? as ~~Pontius Pilatus signifies~~
Pontius signifies the Samnite gens of poor old Pontius Pilate.

'Concerning the three voyages that signify one,
The reader of The Ana may easily suppose that the
skipper who rounded Sunium "on a Mars' Nesen-day
~~the Sun in the Ram~~ Selene waxed the sun in the Ram"
& whose ship-boy was first to sight Athena's spearpoint
"three points on the starboard bow", — was ~~the~~ literally
the same "pickled, old, pelagios" as the grim, eld,
bright-eyed mariner (of page 182), who had brought
his vessel from Middle-Sea to Lear's Sea ~~and~~.
What is said on page 97 gives the impression that
having unladed or done his business at the port of Athens
[I suppose that ~~the~~ port or Piraeus or the mouth of the
Ilissus or Phalerum Bay — could be regarded as
the Port of Athens — ~~[illegible]~~ I never understood those
Long Walls or a North Long Wall & a South Long Wall
& lacking a map here can't verify anything]

~~Anyway~~ —

The ship's Master took his craft south
down the ~~[illegible]~~ narrows, up until he had
come so out into the Middle-sea &
west to the pillars of Hercules &
thence to ~~[illegible]~~ ~~the~~ Britain. I had not
intended that at all. But such
sentences as "& thence those avers he's wintered
with Cronos / under Arctophylax
out of our mare
into their Sea"
& all the rest of page 97 ~~and~~ indeed continuing the pages
of Middle Sea & Lear Sea give the impression
that it was the same 'lime juice skipper.'

as he who had rounded Sunium a Good Friday afternoon. Of course it is of no great consequence but ~~actually~~ actually voyage ① 'ends' after Sunium was rounded and at "Thirty-seven forty-five ~~north~~ east, twenty three thirty-nine north" right ahead ranged Salamis, obscured Eleusis, to port the island of Aegina, or rather at the bearing given ~~[illegible]~~ above the ships company & even the caulked old triton of us, the master of us, he grins too for he had brought his vessel virtually to her intended destination, the port of Athens, by Athena's adjurance & to schedule.

I can see now on re-reading especially page 97 that the reader could easily suppose the old mariner, the 'pickled, old, pelagios' was in actuality the same as he who voyaged west through the Pillars of Hercules and north & northwest to ~~the~~ Dumnonian peninsula. I ought to have given some indication that there was a distinction between the old ~~pelagian~~ Pelasgian of voyage ① and the vine juice skipper of voyage ② Of course ontologically speaking they are one, but in terms ~~[illegible]~~ not of 'substance' but ~~a~~ per accedens, in time ~~a~~ sequence they constitute two distinct voyages. It is as I say of little consequence but I have noticed that chaps have spoken of a 'mystic ship' that appears to have ~~[illegible]~~ the Aegean for its port of departure, to call at the port of Athens & then makes for the ~~[illegible]~~ the Scillies as the ancients considered these islands to be the place for tin and then ventured up the whole length of the Channel round the Kentish promontory & up the East Coast of England. Whereas each voyage of the three was intended to be seen in perfectly factual terms. That is why I was so glad you pointed out quite clearly that a space of many centuries separates Middle Sea & Lear Sea from Angle Land, for unless that distinction is clear to the reader, well, it is incomprehensible indeed & 'mystic' indeed

8

All are in one way or another involved ~~and~~ in
the coming from the Middle-Sea & ~~its~~ ~~adjacent lands~~
the lands either along its shores ~~of~~ or at some remove
such as Mesopotamia & upper Egypt & the Euxine
'was his dam in far Colchis bred,' & 'did an Argo's
Grogram sire' - (p96) but 'old Grog' gave me
a slight pace toward Nelson & his tars which
I wanted to bring in much earlier. & to what I
asked of Mike R. as to where the Captain of
a ship stood in relation to the 2nd mate at the wheel.
That the bugger of my perverse way of writing — the
answer to ~~a question~~ some question may not be given
until much later — as for example "He drank it again
& again thy brim" Brim what? not answered
until the End of Section ~~[illegible]~~ VI Keel, Ram, Stauros.
(Page 168)

Part II page 97

Of course, in what I think is called an ~~[illegible]~~ ontological sense
there is only one voyage. I mean as when the Church
~~says (or used to!) that ontologically~~
~~what is Oblated on the mensa Domini;~~
~~it is no less than what, under the signum of real substantial~~
~~mortal flesh (of the flesh of Our Lady) is Deum verum de~~
~~Deo vero . . . per quem omnia facta sunt~~ and that
says (or use to!) that ~~is the Sacrament of the altar~~ what is
~~Oblated~~ Oblated in the Sacrament of the altar is
the same as what was, under the signum of
real, substantial, mortal flesh of the flesh of
Mair, puella et mater, ~~in~~ ~~[illegible]~~ yn y preseb.
and the same as He who Oblated Himself at the Supper, ~~[illegible]~~
~~and~~ qui, pridie quam pateretur ~~&~~ died, et sepultus
est, ~~Et~~ resurrexit . . et ascendit in ~~[illegible]~~ coelum . . et
iterum venturus est cum gloria ~~etc~~.
~~Ontogic~~ Ontologically ~~all~~ this and ~~these~~ these
actions ~~the~~ whole argosy is ~~[illegible]~~ predicated of one voyage &
one 'vere-jüva skipper'.
When in that Kensington Mass fragment in
Agenda, page (7) lines ~~[illegible]~~.
of the three linen clothes ~~that~~ on the mensa
that these are indeed 'his own raiment'* ~~[illegible]~~ but
it is thus because 'ontologically' the mensa Domini

it is nice that
the Welsh preseb
has come down
from praesepe.
~~through~~ through
presepe,
so yn y preseb
in the crib.

I fancy I say 'his own raiment'
from reading the A.V. text, & I can't find my A.V. here
but Vulgate says induerunt eum vestimentis ~~eius~~ eius
* is translated "put on him his own garments"

* In Matthew's gospel Cap. 27, v. 31 it says
that the soldiers ~~took~~ took off the red cloak
they had put on him ~~in~~ in mockery &
put on him 'his own raiment' & led him
out the place of crucifixion.

is considered to share in this ~~oneness~~ when 'dressed' for Mass & that is why it is incensed in silence at the ~~beg~~ beginning of Mass before the Kyrie, in fact immediately after the ~~prayer~~ Oremus te, Domine, per merita Sanctorum (~~[illegible]~~ osculatur altare in medio) quorum reliquiae hic sunt

I can almost see John O'Connor censing the ~~altar~~ altar ~~or~~ Sunday at Bradford (for though it was not a High Mass with three ministers it was a Missa Cantata) & in the profound silence (broken only by the slight clank of the metal chains of the thurible) I can see him turn his head in great annoyance if the Choir started up before he had completed the censing & had handed back in silence the thurible to the assistant.

More meandering, but I thought I'd mention. (what I'd known anyway, about the Three voyages in the Anathemata. You've made it splendidly clear ~~tonly~~ the centuries that separate Middle Sea & Lear Sea from Angle Land & thus made ~~[illegible]~~ the down to earth reality of these ~~[illegible]~~ thalassic journeyings & eliminated from the ~~[illegible]~~ mind of the reader the idea of some 'mystic' ship.

I'm returning with the letter the typescript of Angle-Land & forgive the awful mess of marginal remarks many ~~so~~ scratched out & none of much importance.

I know there are several separate questions which I may have not dealt with.

We did settle 'come away to the Wake' I think. The Shorter O.E.D is not too good under 'wake', it does indicate that a 'wake' could mean a 'watching' giving examples of its use by ~~[illegible]~~ various writers, a column & a half of these as a substantive & as a verb. But should have thought that one can't ~~dissociate Wake~~ the Wake from Hereward the Wake, and his alert and watchful ~~[illegible]~~ outlaws in the Fens lands — I transferred the use of the word back some centuries & to Bret-Wealas seeking refuge from the Angles and maybe from the decaying life of Romano British town life. And it so happens that we

Or to put it differently Bret-Wealas in the A.S. Chronicle means 'British Roman foreigners.' I remember being surprised in reading the Heimskringla written in Iceland by Snorri Sturlasson (?) a history of the Kings of Norway, it more than once talks of 'Welsh blades' what puzzled me because good steel swords would hardly mean steel made in Wales, but I was told that Snorri meant by 'Welsh' 'Roman' because the Vikings found good steel in Roman lands or what had been Roman. might be anywhere, France or elsewhere in Europe.

at the time of their invasion & settlement in Britain, it Bret-Wealas referred to the inhabitants of this island who had been under Roman governance so Bret-Wealas meant something like British, Roman foreigners.

¶ It might not be a bad idea for me here to go into what the ~~[illegible]~~ Angles Jutes, Saxons & Co really meant when they spoke of ~~[illegible]~~ . Bret-Wealas or Wealas, i.e. by the time of the invasions Wealas meant a ~~foreign~~ foreign people, ~~but~~ by no means any foreign people, but those who lived in part of the Roman province of Britain. They, for example, never called the Scotti of Ireland or of the Scotti & Picts of what is now Scotland, Wealas. The term was reserved for the inhabitants of what had been Roman land. I understand but speak with ~~hesitancy~~ hesitation because of ~~[illegible]~~ having none of the references here, but I think that at one time on the mainland of Europe the Germanic tribes used some term similar to Wealas of certain Celtic tribes known as the Volcae rather as in Latin Allobroges meant people of another kind & Combroges meant people ones own kind, and it is said that the ~~Welsh~~ word Cymry came from Combroges.

~~But~~ There is something akin to the Roman calling all Hellenes 'Greeks'. Anyway whatever Wealas meant to Anglo Saxons etc, at some earlier ~~[illegible]~~ period it meant ~~[illegible]~~ the people of Roman Britain to the Anglo Saxons or the invasion

dissociate

10

have from O.E. sources this Guthlac story of how he in seeking the eremetic ~~#~~ life ahead strange voices that he felt were those of fiends or devils ~~[illegible]~~ but which were said to be those of Bret-wealas fled to these wild places — had they been further ~~West~~ West, in mountainous lands the bittern (still ~~[illegible]~~ surviving in Wales) would ~~[illegible]~~ have had no need to build his 'aery' low, but high. It was an echo, one a very faint echo, of that passage in In Parenthesis of how the speckled kite of Maldon & the crow have, like us, 'condescended to dig in'. But I was wrong in ~~thinkg~~ thinking that, for it appears that the bittern ~~has~~ has his habitat in marshy low-lying country, bog-land & the like — so much for false ill-founded analogies!

Thanks for telling me of Bill Blissett's supposing that Mrs Austin's name was Monica. Right on the target, a bull in fact. Wonder if he detected anything in 'the Pick-em up Shenkin' of certain aspects of ~~[illegible]~~ myself.

Yes, thanks about twin-urbs there is one Urbs only I think I wrote urbes because it sounded better on the ear.

Thanks for giving me the right ref. Matthew 13.52 In a sense each of the 3 voyages are one voyage & so each in some form, however obscurely posit, of 'berthing to schedule'. The Redriff section though different is ~~cardi~~ cardinal about that ends with E.G.B. making an emphatic statement beginning with '~~Had I the~~ job o mortising ~~the beams~~ As sure as I was ~~[illegible]~~ articled, had I the ~~beam~~ job of mortisin' the beams to which was lashed & roved THE FAULT in all of us I'd take m' time an' set that ashen transome square to the Rootless Tree/~~[illegible]~~ or dash my buttons'

That was meant to be printed in Caps.

Is much the same as Dr Watts's hymne When I survey the Wondrous Cross.

And 'as sure as I was articled' was one of the few 'oaths' he used when he meant business — that I had from my Mother.

I suppose for myself personally, I have most liking for Section VII Mabinog's Liturgy, but that may be as Malory says 'that were but favour of makers' (in this case of a maker) but ~~the~~ Gwenhwyfar at Midnight Mass, within the screen, for she was wife of the Bear of the Island — in her linen tunica of Eblana flax in the Roman manner & over all her wise lacerna & planeta, Welsh casul, lined with marten-cat pelts with the many lights playing on the many long folds of her ~~quiet~~ splendid garments — It's cold in west chancels & the chanting of the Evangel * In illo tempore, Exiit edictum a Caesare Augusto... & the for pages 213 ~~[illegible]~~ 215 the three witches as three clerks chanting* — may be I have a liking for that part because I found it so appallingly difficult to get in what I needed to say.

* I used to love to hear Fr Bernadine at Brockley chant that if he chanced to be Deacon at the 1st Mass of the Nat. His French accent made the Latin slightly nasal & very strange

Must stop, my fond love to Joan & how is Ros? much love to you dear René